

1358

Historical Sketch of the Missions in Siam

Seventh Edition

REVISED BY

THE REV. A. WILLARD COOPER

UNDER THE CARE
OF THE
Board of
Foreign Missions
of the
Presbyterian
Church
in the
U. S. A.

The Woman's Foreign
Missionary Society of
the Presbyterian Church,
Witherspoon Building,
Philadelphia : : 1915

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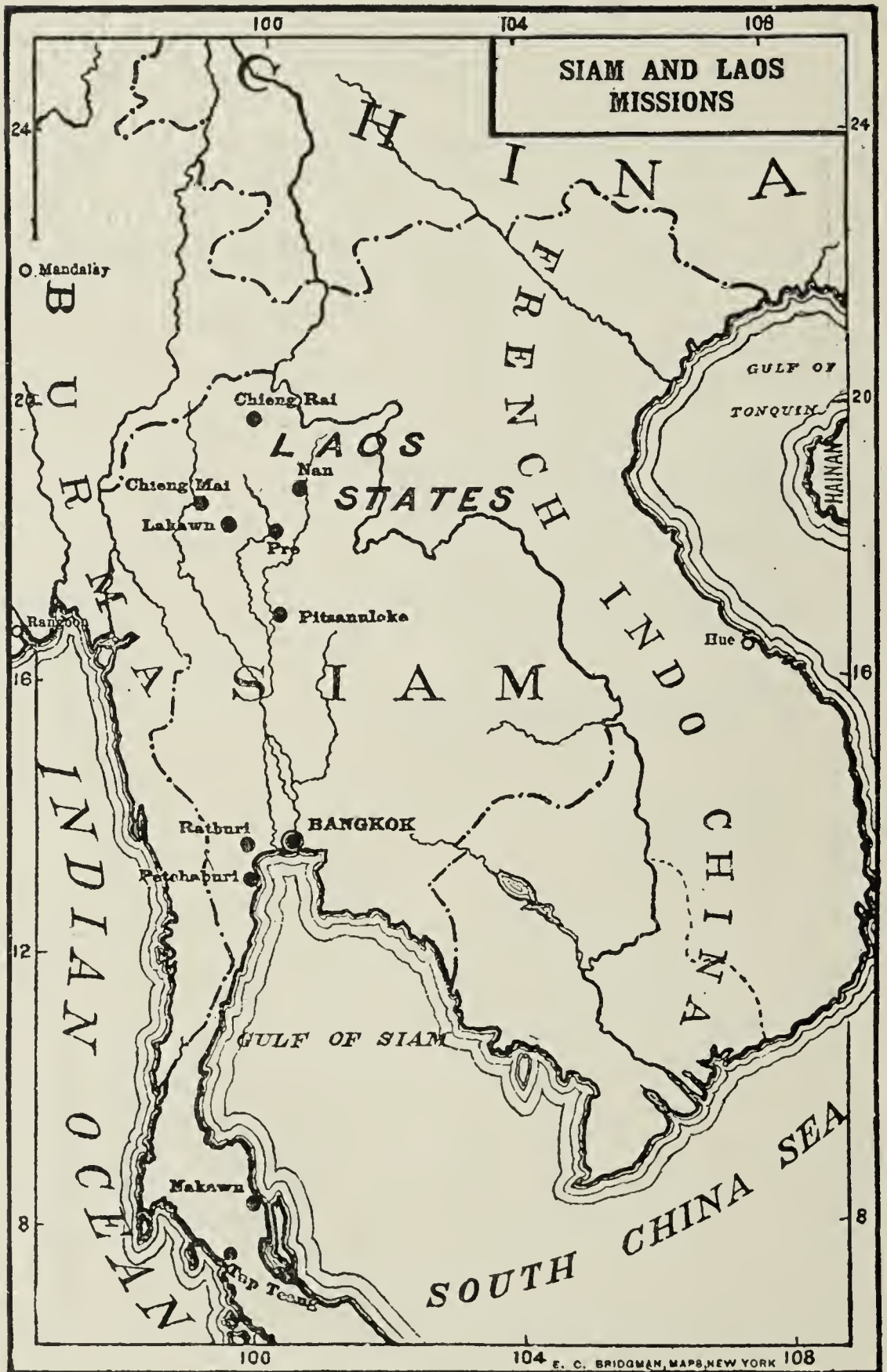
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NOTE.—The materials for this Historical Sketch have been compiled from so many sources that in many cases it has not seemed necessary or feasible to use quotation marks, or name the source. Special effort has been made, however, in this revised edition, to verify each statement and eliminate anything inaccurate, doubtful or out of date.

THE LAND.

GEOGRAPHY. The territory of Siam is shaped something like a hatchet, with the long, narrow Malay peninsula for a handle. It is situated in the heart of the Indo-Chinese peninsula, which forms the extreme southeastern corner of Asia. British and French possessions have now been extended till they meet on the north, thus separating Siam from its old neighbor, China. On the west, Siam is bounded by British Burma and the Indian Ocean; on the south by the Federated Malay States (British), the Gulf of Siam, and French Cambodia; and on the east by the great Me Kong River, which forms the boundary between French Indo-China (formerly the Kingdom of Annam) and the still independent Kingdom of Siam.

A long, high mountain range extends all along the western frontier, from the far north down through the Malay peninsula. The extreme northern province, Monton Payap, is hilly throughout, but especially in the Chieng Mai region, where some peaks are over six thousand feet high.

Eastern Siam is mostly a plateau, with an elevation of a few hundred feet; and central Siam a low-lying plain, which slopes very gently south-southeast to the Gulf of Siam.

In the basin of each of the four great rivers which rise in the north—the Me Ping, Me Wang, Me Yome and Nan—is a wide, level, fertile plain, encircled by hills. At Pak-nampo, in the heart of Siam, these four streams unite to form Siam's chief river, the Chow Phya, commonly known to Europeans as the Menam, "Mother of Waters," though

me nam in Siamese means simply river, and is not a proper name at all.

Thirty miles south of Paknampo, this stream divides again, its overflow forming the headwaters of the Tacheen River, and through these two roughly parallel channels, with mouths twenty miles apart, flows through a rich alluvial plain, one hundred and twenty miles farther to the sea. Farther west are the next greatest river, the Me Klong, on the banks of which are Ratburee and several other large towns, and the smaller Petchaburee River, which bears the name of the chief town on its banks.

All these rivers deposit large quantities of silt, and have formed banks so much above the general level that during flood season the country farther back is inundated, in some places to a depth of six feet. This silt is rapidly extending the coast line into the shallow Gulf of Siam, and obstructs the mouth of each river with great sand bars. Even at highest tide, no ship drawing fifteen feet of water can cross the Chow Phya bar, so that part of the heavy cargoes to or from Bangkok must be transferred to lighters. Were this bar dredged out, Bangkok would rank as one of the finest harbors in the world.

The Siamese are an amphibious race, children often learning to swim almost as soon as to walk. They are the finest watermen in the world, and proficient boat-builders, though much of this building is now done by the ubiquitous Chinese.

The chief routes of trade and travel are the rivers and intersecting canals, which form a network all over lower Siam, and the villages cluster along the banks. Overland roads better than rough cart tracks are very few.

The eastern (Nan) branch of the Chow Phya is navigable for steam launches all the way to the Lao border at Uteradit; but the western (Raheng) branch is too shallow, and obstructed by numerous sandbars.

As the traveler nears the Lao border, steep hills close in upon the river banks, affording picturesque scenery, but obstructing travel by swift and sometimes dangerous rapids. The most difficult rapids of all are in the course of the Me

Ping, below Chieng Mai, where there are more than thirty to be passed. This isolation of the Lao territory, however, will soon be ended by the completion of the railway from Bangkok through Pitsanuloke, which is expected by 1917 to reach its terminus at Chieng Mai.

The usual season of heavy rains is from May to
CLIMATE. October inclusive. The average annual rainfall is abundant, varying in different parts of the country from four feet to eight feet.

Lying wholly in the tropics, between 5° and 21° of north latitude, with large bodies of water on three sides, Siam enjoys a very equable climate—seldom colder than 50° F., or hotter than 100° in the shade.

Many newcomers from Europe or America find the climate very trying, some of the most prevalent diseases being cholera, dysentery, malarial and typhoid fevers, liver troubles, small-pox and tuberculosis. Yet such as acclimate favorably during the first two or three years, and are temperate and prudent in their habits, may reasonably hope to enjoy health and vigor for a long term of service. The records show that thirty-three of our Presbyterian missionaries and six missionaries of other societies have already rounded out a quarter-century in Siam; and eight of these—Dr. and Mrs. Dean, Mrs. Bradley, Dr. and Mrs. E. P. Dunlap, Dr. Wilson, and Dr. and Mrs. McGilvary—have been able to live in Siam for periods ranging from forty up to fifty-five years. Of the thirty-three Presbyterians, four have entered into rest, but the other twenty-nine are all looking forward to a still longer term of service in Siam.

The most important domestic animals of Siam
ANIMALS. are elephants (employed chiefly in the teak industry of the north), water buffaloes and bullocks (used in farm work or for food, but the cows not milked), ponies (never used in farm work, but chiefly for riding), dogs, swine, ducks, and fowls.

The chief wild animals include the tiger, leopard, bear, rhinoceros, monkey, gibbon and deer.

Pythons grow to thirty feet long. There are forty-four

non-poisonous species of snakes, and twelve poisonous species, the hooded cobra being the most common. Reptilian life includes the crocodile, the chameleon, gecko and other lizards, and turtles, large and small. The country swarms with insects. Fish are abundant, and there are many kinds of birds.

The famous "white elephant," so-called, which is really a pinkish brown albino, though not actually worshipped, is held in high esteem, and appears on the Siamese flag as the national emblem, just as we use the eagle, or Britons the lion:

The tropical sun, copious rains, and rich alluvial soil, combine to make Siam a garden spot of foliage, flowers and fruit. Rice is the staple food and chief export, the value exported being fourfold greater than all other exports combined. The first mill for hulling this rice was built in 1858. Bangkok has now twenty-six large rice mills, all but four of them owned and worked by Chinese.

Next in value to rice as an export comes teak lumber. Siam yields also many other valuable kinds of wood, such as rosewood, ebony, oak and pine.

Other leading exports are tin, dried fish, bullocks, hides and horns, white pepper, silks, cotton, stick lac, and edible birds' nests.

The chief products, not exported but all used at home, are bamboo, tropical fruits, maize, palm or cane sugar, betel (areca) nut, and tobacco.

The chief imports include cotton and silk goods, opium and liquors, sugar, kerosene oil, tinned provisions, machinery, hardware, and gunny-bags.

Siam has much undeveloped mineral wealth; **INDUSTRIES.** but mining industry has thus far been seriously hampered by scarcity of laborers that could be depended on for hard and steady work, and by lack of facilities for transport. There are no coal mines and no extensive manufactures. Siam is a country that raises hogs in abundance, yet imports all its cured hams and bacon; that exports live bullocks, yet imports its tinned beef from

Chicago; that exports raw cotton, yet imports cotton goods back from Europe; a country where the best brands of coffee, though grown in nearby Java, can be obtained only by way of distant London. Such typical facts illustrate both the necessity and future promise of industrial development.

Tin mining is the chief industry of the extreme south; and lumbering, mostly carried on by British capital and Burmese labor, of the extreme north. Siam produces and exports more teak than any other country in the world, Burma ranking second. Central Siam is a land of small farmers and gardeners, with few cities or large towns. The average farm is only about seventeen acres. Present methods of cultivation are primitive and crude; but the efforts of the government to extend the irrigation system and introduce improved methods of farming, will doubtless make it possible for Siam to support many times the present population.

THE PEOPLE.

According to the conclusions of such specialists in archæology as Dr. Frankfurter and the late Col. Gerini, the whole Indo-Chinese peninsula was peopled in prehistoric times by successive waves of overland migration from the highlands of Tibet and Southwestern China, southward to the Indian Ocean and Gulf of Siam.

The earliest wave was probably a Negritic race, the fragments of which now appear in various rude hill tribes.

Next came the "Proto-Malays," a Mongolian race, who were driven on by later invaders to the islands of the Indian and Pacific Oceans, where, mingling with the aborigines, they gave rise to the various Malay groups. In the twelfth century A. D., they recrossed to the Malay Peninsula, and are still numerous in Southern Siam.

Then followed a double wave of Mons or Peguans in the west, and Cambodians in the east. A highly civilized Caucasian race, immigrants by sea from India, mingling with this Cambodian stock, founded a great kingdom, which flourished

from the seventh century, and in the famous ruins of Angkor has left evidences of marvelous architectural and artistic skill.

Later came two successive waves of the great "Tai" race—first the Siamese and then the kindred Lao, often incorrectly spelled Laos. Modern scholars have traced back the name "Siam" for one thousand years, and identify it with the other form, "Shan."

TENTATIVE DIAGRAM OF THE TAI OR SHAN RACE.

(Prepared by Rev. John H. Freeman, in consultation with Dr. W. C. Dodd.)

EASTERN TAI.

1. *Illiterate or Non-Buddhist Tai.*

(About 8,000,000. Found mainly in the ancestral home of the race, South China and Tonkin.)

- (a) White and Black Tai—Tonkin and S. E. Yunnan.
- (b) Tai Tho—Tonkin and Kwangsi.
- (c) Tai Chawng—Kwangsi, Kwangtung, Kweichau.
- (d) Tai Loong—Eastern Yunnan.
- (e) Tai Yai—E. Yunnan, W. Kwangsi, S. W. Kweichau.

2. *Literate or Buddhist Tai.*

(6,000,000. Found along both banks of the MeKong or Cambodia River, from Talifu in Western Yunnan, south and eastward through British and French territory, and throughout northern and eastern Siam.)

- (a) Tai Nüa and Lem—S. W. Yunnan.
- (b) Tai Kün—Keng Tung State and Northern Siam.
- (c) Tai Lü—Sipsong Punna, Keng Tung, and North Siam.
- (d) Tai Yuen—North Siam.
- (e) Tai Lao—Eastern Siam and French Laos.

3. *Siamese Proper.*

(4,000,000. Special field of South Siam Mission.)

WESTERN TAI, OR WESTERN SHAN.

The special field of the American Baptist Shan Mission. Mainly west of the Salween River. Data at hand insufficient to estimate their number. Great traders, and so found at trading centres east of the Salween and down into Siam, but nowhere forming a large percentage of the population in these districts.

"Although the exploring work of the (North Siam) Mission has brought our missionaries into intimate touch with almost all the sections of the Tai race, our organized work thus far

has been directed mainly to the Yuen, Lü and Kün, who form together scarcely one-fourth of the 12,000,000 Tai for whom we plead."

"Both in China and Indo-China, the Tai people have an honorable history, that far antedates that of the Anglo-Saxon. Inscriptions discovered in Lampoon Province show that in the days of Wycliffe and Chaucer, a civilization little inferior to that of to-day existed in Siam." (Freeman.)

"The Siamese and the Lao tongues," says Dr. McGilvary, "are two closely related branches of the same linguistic stock. The idiom and the great body of common words are nearly the same, differing chiefly in accent and intonation. Siamese is the speech of the ruling race throughout the kingdom; and it was easy to foresee that the local dialect of the northern provinces must eventually give way before it, especially for all official and literary purposes. The chief obstacle has been the wholly different character. Were the two alike in this respect, there is no doubt that the standard form of speech would take the place of the dialectal almost without notice."

The Laocien dialect of Eastern Siam, both spoken and written, is intermediate between the other two. All three dialects as spoken are mutually intelligible in the main, though each has borrowed from India a peculiar alphabet of its own. They are all tonal like the Chinese, but show no affinity to the Mon-Annam or Malayan linguistic groups. Those whom we call Siamese always call themselves "Tai," meaning Franks or free people.

The oldest inscription using the Siamese language was found at Sukotai, where King Phra Ruang in 1250 A. D. established the capital of the first independent Siamese State. Just a century later, King Utong moved his capital far down the Chow Phya River to Ayuthia, within sixty miles in an airline from the Gulf. That date, 1350 A. D., marks both the beginning of authentic Siamese history, and the end of Cambodian supremacy in the Chow Phya region. The long rivalry between the waning power of Cambodia and the growing power of Siam ended with the passing of the remnant of Cambodia under French control in 1863; but many

traces of Cambodian influence still appear in Siamese customs and religious rites.

The Yuen Tai, or Lao, are a less cultured branch of the same race, physically taller and stronger and more vigorous in character.

Still more recent immigrants from China, with their Sino-Chinese offspring, though reported in the census as Siamese, and no longer enumerated separately, are very numerous and influential. To quote again from Dr. Brown: "The Chinese are adding a more virile strain. The king himself is said to be part Chinese. As in the Philippine Islands, the Chinese almost absolutely control the trade of the kingdom, and establish themselves more permanently than in America. They are to be found in all our schools, hospitals and churches. The blending of the two races is such—practically every Chinese having a Siamese wife and half-caste children—that it would be quite impracticable to separate them in mission work."

Such infusion of fresh northern blood is a very important providential agency for counteracting the natural tendency of the human race gradually to deteriorate in any tropical climate.

The best national types are evolved by the blending of diverse though not incompatible races. The American Indian is not the ideal American; nor was there ever, perhaps, a more truly representative Siamese than the honored and lamented Rev. Boon Boon-Itt, whose ancestors were all originally either Cambodian or Chinese.

The modern Siamese, like modern Americans, are among the most composite peoples on earth. To the chief racial elements—Chinese, Cambodian and Tai—there is added a strain from every other Indo-Chinese stock—Annamese, Burmese, Karen, Peguan and Malay. There are also Mohammedans from India and Ceylon, Japanese, and at least two thousand representatives of the white races of Europe and America. In ability to assimilate and unify such a medley of races and tongues, Siam compares not unfavorably with the United States. The recent census shows a population of 8,150,000.

CHARACTER. The Siamese people generally are less bound by prejudice and ancient custom than the pure-blooded Chinese, more courteous and agreeable in manners, more docile and readily influenced, whether to good or evil. They are submissive to authority, respectful to parents, extremely fond of children, given to hospitality, and very generous in helping those in need. Gradations of rank and social position are sharply defined, but the caste system is unknown. Women, though regarded as lacking in merit and inferior to men, enjoy equal property rights, and in general far better treatment and more freedom and influence than in most heathen lands.

Mentally, the Siamese excel in memory but not in close reasoning. They are bright, but rather superficial. They are excessively fond of amusement, and seem never to "put away childish things," but waste much time in holidays and sports. Though lacking in endurance for severe and long-sustained effort, physical or mental, they apply themselves at times with great energy and enthusiasm. And much of the indolence with which they are often reproached is merely a natural consequence of unsanitary conditions, which breed hookworm and other enervating diseases, of present industrial conditions, or of Buddhist teaching and ideals.

"There is no occasion to struggle for existence in Siam," says Dr. Brown; "and it is therefore not surprising that people take life easily. . . . I marvel not that the people are so backward, but that they are so forward, and that I find them making modern improvements which cannot be paralleled in any Asiatic country I have visited, except Japan."

Morally, the Siamese, like other heathen people in every land, are commonly untruthful and unchaste. Divorce and remarriage of both parties are of frequent occurrence. Polygamy is sanctioned both by law and usage, though common only among the higher classes.

The habits of chewing the betel or areca palm nut, practiced by both sexes, and of cigarette smoking by men and boys down to a very tender age, are well-nigh universal. Intemperance is prevalent, and opium smoking still more so.

But the characteristic national vice is gambling. In recent years the government has closed all the large gambling halls except some in Bangkok, but many other forms of betting and gambling, such as games of cards or dice, fish-fights and cock-fights, are still licensed, and yield a large revenue to the public treasury.

GOVERNMENT. The government of Siam is a hereditary monarchy, the succession being determined either by the king during his lifetime, or at his death by the "Senabodi" (Council of Princes), but usually passing to the eldest son that can claim full royal blood on both sides.

Though in theory an absolute monarch, the king, since 1895, has voluntarily shared executive powers with the "Senabodi," a Cabinet or Privy Council, mostly chosen from princes of the blood royal, and shared legislative powers with a larger Council of State (which includes the members of the smaller Council), to whose judgment His Majesty commonly defers. He has also committed supreme judicial powers to a "Dika Court," which acts in the king's name, but with whose decisions he does not interfere.

Outside the royal family are several lower grades of nobility, but not hereditary. The kingdom comprises eighteen "Montons" (Provinces), each governed by a Royal High Commissioner. All high officials are appointed by the King, Minister or High Commissioner on their merits, so that, with education and ability, young men of very humble birth often rise to high position. Local officials of the two lowest grades, "Kamnan" and "Village Headman," are chosen or changed at the will of their neighbors. Such a blending of monarchic, aristocratic and democratic features of government seems admirably suited to the present needs of Siam.

POLITICAL HISTORY.

During the period from A. D. 1350 to 1767, thirty-six Siamese kings in succession reigned in Ayuthia. This period was one of frequent warfare among the rival kingdoms of Indo-China, with varying fortunes, though in the main Siam fully held her own. During the sixteenth and seventeenth centuries, Siam opened the door for commercial relations with the Japanese, Portuguese, Dutch and French in turn.

The most noted man of this period was Constance Phaulcon, an adventurer from the Greek Island of Cephalonia, who by his ability and address repaired his ruined fortunes, and finally rose to be the favorite and Prime Minister of the King of Siam. But his intrigues in the interest of France and the jealousy of the Siamese nobles, led to his violent death in 1688, when the leader of the anti-foreign party, Opra Pit Rachard, seized the throne, founding a new dynasty. The foreigners themselves were chiefly responsible for this anti-foreign reaction, which was provoked by their abuse of Siamese confidence and hospitality, and their mutual rivalries and intrigues against each other and against the Siamese government.

In 1767, Burmese invaders, after two years' siege, took Ayuthia, pursued, discovered and put to death the fugitive king, thus ending his dynasty. But after a few years of disorder, General Tak Sin, an able young Sino-Chinese, rallied and united the Siamese forces, drove out the Burmese invaders, and took the throne.

The Siamese Civil Era dates from April 1st, 1782, when the Prime Minister, General Chakkri, a full-blooded Siamese, put to death Tak Sin, who is said to have become mentally unbalanced, ruling oppressively, and fancying himself a god. Chakkri seized the throne for himself as King Yaut Fa, founder of the present (Mahachakkri) dynasty, and moved the seat of government down to Bangkok. This new city, only twelve miles in an airline, or thirty by the winding river, from the sea, thus grew to be the metropolis and great seaport of Siam, with a population of 630,000, though Ayuthia, with 200,000, still ranks next.

At the death of King Phra Chom Klao, son of King Yaut Fa, Prince Mongkut, son of the First Queen, was by Siamese custom his rightful successor; but an elder half-brother by a queen of lower rank, intrigued successfully to secure his own election by the Senabodi. Prince Mongkut prudently eliminated himself from the sphere of political rivalry by taking orders in a monastery, where he was granted the dignity of High Priest of Siam. It was during the long reign of this King Prawat Tong, 1824-51, that Protestant missionaries first arrived in Siam. This forceful ruler in 1828 completed the subjugation of all the Lao chiefs by establishing Siamese supremacy over Luang Prabang and Wieng Chan. But his violent anti-foreign policy had brought Siam to the verge of war with England, when the crisis was averted only by his mortal illness. The Senabodi, no longer subservient to a dying king, refused to confirm the succession to his son. He died cursing them in helpless rage, and they at once offered his brother, Mongkut, the throne, April, 1851.

This new King, Maha Mongkut, was a man of studious tastes and habits, a patron of science and education. He promptly reversed the policy of his immediate predecessors, by ratifying treaties of amity and commerce with the leading Western nations.

His son, King Chulalongkorn, whose early education had for some years been entrusted to an English governess, showed himself still more enlightened and progressive. His long reign, from 1868 to 1910, was an age of notable improvements and reforms. He visited all the leading capitals of Europe, being the first Siamese King to travel abroad. He abolished debt-slavery, gradually but completely, and greatly mitigated the burdensome corvée system of forced labor for the government. He celebrated each royal birthday by opening a fine new bridge somewhere in the capital. During this reign, Bangkok quite outgrew the old title, "Venice of the East," for besides the numerous canals and floating houses, a much greater city has been built on solid ground, with three hundred miles of good macadamized streets, fine public buildings, several electric tramway lines,

and electric lights. Bangkok boasts six hundred and fifty registered automobiles, and is buying more annually than any other city of the Far East. Cable communication was established in 1883, and in 1885 Siam joined the Postal Union. The first short railway line was opened in 1893; but seven hundred miles had been completed by 1912, of which all but sixty-five miles was owned and operated by the government. The last annual report of the Railway Department showed that not one passenger had been seriously injured throughout the year, and the traffic was yielding a fair profit on the money invested in construction. The small national debt, which does not exceed one year's revenue, was contracted only to hasten further railway construction. Government paper money, redeemable at any provincial treasury, was first issued in 1901. The circulation has steadily increased to over 30,000,000 ticals (the tical is worth about thirty-eight cents). The metric system has been introduced, and a new decimal coinage. Every department of public service has been re-organized and greatly improved. A new penal code was promulgated in 1908.

In 1912 there were in Bangkok eight thousand telephone wires, and in the whole kingdom one hundred and forty telegraph stations, six thousand miles of telegraph wires, and two hundred and twenty post offices. Public works for supplying Bangkok with pure filtered drinking water were completed in 1914.

The total imports in 1900 were valued at \$12,000,000, and exports at \$15,000,000. The average for four recent years—1909-1913—had increased to \$27,000,000 for imports, and \$35,000,000 for exports. The public revenue, meanwhile, increased from \$11,000,000 (in 1902-1903) to \$25,000,000. Thus within a single decade, revenues, imports and exports, have all doubled, with the balance of trade steadily in favor of Siam.

So many Europeans are employed in public service that motives of convenience have led even this Buddhist government to make Sunday, instead of their own sacred day, the legal holiday, when most public offices are closed.

At the accession of King Chulalongkorn, feudal conditions still prevailed in Siam. Each peasant sought the protection of some influential patron in exchange for personal service, not daring to trust the law and the courts for impartial justice. The Malay Chief of the far South, or the Lao "Chow" of the far North, was a local despot, yielding scarcely more than nominal allegiance to the absent King of Siam. But the railway, steam launch, telegraph and postal service, have now made an effective central government possible, and a wise policy has gradually, but surely and effectively, established its supremacy throughout the kingdom. The government is now consummating this tendency toward national unity by requiring the Siamese dialect to be taught exclusively in the public schools throughout the kingdom.

During the latter part of his otherwise prosperous reign, King Chulalongkorn was forced to yield various large slices of territory to both his powerful neighbors, France and England. However, Siam retains full independence, which in 1896 France and England pledged each other to respect, with about two hundred thousand square miles of territory still left to her, which is larger than either Japan or the British Isles, and equal in area to the whole of France.

Under the old treaties with Siam, as formerly in Japan, each Western nation claimed extra-territorial jurisdiction over its own subjects. But by recent treaties, France has agreed to waive such authority over her Asiatic protégés in Siam, and England and Denmark over all their citizens, even white men, though with some reservations, notably the provision that European defendants are entitled to trial in a special court where European judges in Siamese employ will have the decisive voice.

The young King Maha Vajiravudh (pronounced Wajirawoot), who studied in England 1893-1902, and succeeded to the throne at the death of his royal father in 1910, continues a similar liberal and progressive policy.

RELIGIONS OF SIAM.

The religions now dominant are Demon Worship **DEMON** in the most northern province, Monton Payap, **WORSHIP.** the home of the Lao race; and Buddhism in the other seventeen provinces. The following paragraph is condensed from Freeman's "Oriental Land of the Free:"

"Buddhism, the nominal religion of the Lao, absolutely forbids any worship of the evil spirits. 'He who makes the spirits great, that man is outside the religion of Gautama.' These are quoted as the words of the Buddha himself. Yet all the Lao people worship the spirits, and the Buddhist monks themselves are very often the leaders in this worship. Why has Buddhism failed to drive out the demon worship that here, as all over Asia, preceded it? First, because spirit worship has always entered more deeply into the life and soul of the Lao people than Buddhism. Their sense of the presence and influence of the unseen has only been dulled, never removed, by Buddhist teachings. Second, because the Buddha gave to his followers no refuge or strength that could deliver them from the fear of the unseen.

"Yet even demon worship may be a school-master to lead to Christ, for it has served to keep alive a realization that man is dependent. There is everywhere prevalent a sense of dependence on unseen spiritual powers, wholly foreign to the self-dependence, the atheism, of Buddhism. A God who created all and has power to deliver from evil spirits, meets the need and longing of their hearts. Many of our Christian people have thus been first drawn to Christ."

The people of Siam were converted to Buddhism **BUDDHISM.** by foreign missionaries from India in prehistoric times, but probably during the seventh century of our Christian era. By this time Christian missionaries had carried the Gospel to the far north and west of Europe; but they missed a great opportunity in allowing Buddhism to forestall them in the Far East. Knowing nothing of Christ, and finding the teachings of Buddha truer and better

than their primitive faith, the people of Siam accepted the best religion they knew, and have since adhered to it tenaciously through more than a thousand years. This history proves that religiously the Siamese are no fickle race; yet neither are they hopelessly conservative. Where Buddhist missionaries succeeded by peaceful influences, without force or compulsion, in thus converting a whole nation, Christian missionaries need not fail.

Though Buddhists, so-called, are numerous in many other lands, only the people of Siam, Burma and Ceylon still adhere to "orthodox Buddhism," and since the passing of Ceylon and Burma under a Christian government, the King of Siam is the only independent Buddhist sovereign on earth, the official Head of Buddhism, and sworn Defender of the Faith. He appoints all the chief ecclesiastical dignitaries, and all monks throughout the kingdom are under control of the State through its Ministry of Public Worship. Though all religions are tolerated, Buddhism has the advantage of special favor and patronage as the established religion of the State.

As Dr. Brown reports: "Siam is the centre and stronghold of orthodox Buddhism. The shaven-headed monks are in evidence everywhere. The temples are more numerous and expensive than those of any other land I have visited. Many of them literally blaze with overlaid gold and imbedded precious stones. Statues of Buddha are simply innumerable."

Buddhism seems to have originated about the fifth century B. C., in an age which also witnessed the teaching of Confucius among the Chinese, and of Pythagoras among the Greeks—a time of mental quickening and enlargement of thought all over the earth. Its founder is commonly known by the title "Buddha," that is, "The Enlightened One;" and by his family name, Gotama. He has left an impression by his character and teachings rarely equalled among men.

Nothing, however, was committed to writing by Gotama or his early disciples. Christians revere as their sacred book the Bible; Mohammedans the Koran; Buddhists the "Tripitakas" (Three Baskets). But the very oldest Buddhist scriptures date only from the time of King Asoka, about 250 B. C.,

while large portions of the Tripitakas were doubtless added later, both before and since our Christian era. Thus the earliest records of Buddhism bring us no nearer to its founder than the early Christian fathers to the time of Christ, and with no means of testing their accuracy, as Protestants test the fathers by comparison with the New Testament. Hence our knowledge of the biography or teachings of Gotama is both meagre and uncertain in comparison with our knowledge of Mohammed or of Christ.

Furthermore, the Tripitakas, though held authoritative, and published by the late King of Siam in thirty-nine handsome volumes, are scarcely read by any one, not even by the monks. The typical Buddhist derives his creed from oral teaching, or at most from reading a few modern Buddhist tracts. This makes it hard to define just what Buddhism really is, for even in the most orthodox Buddhist countries, like Siam, one finds no little unconscious divergence between the sacred books and the current popular belief and practice.

For instance, modern Siamese worship the images of Buddha; they seek to make merit for the benefit of others, living or dead; they believe in their own personal identity, and expect rewards or punishment in a future life. Many even believe in a Creator, and other doctrines absorbed from Christian books and teaching. They are imbibing in large measure the spirit of a modern age of progress, aspiration, and striving after better conditions, personal and social. Yet in all these points their thinking and actions are inconsistent with the authoritative doctrines and ideals of primitive Buddhism. Some day they may suddenly come to realize with a shock of surprise how far they are but nominal adherents of a crumbling and obsolete faith.

Buddhism, as defined in its own scriptures, teaches of no God above and no soul within us. Its followers have in their language no exact equivalent for that which we call God, and the very idea of such a Being does not exist in Buddhism. The Buddha himself was not a god, but a man; and each man must work out his own destiny for himself, with no aid from any higher power.

Buddhism has, therefore, logically, no room for prayer or religious worship in any form. The nearest approach to this is in the form of inward meditation or of paying outward honors to the memory of Gotama by carrying flowers to his monument. When Buddhists wish to find any outlet for the religious instinct, they must go outside of Buddhism to seek it. They crave some object of worship, and since Gotama has given them none, they addict themselves to some form of devil-worship or witchcraft by way of addition to his system. They do also say prayers, which are in some cases the real cry of the soul toward some one or some thing for help. Usually, however, the "prayer" which they repeat is not so much in the form of an appeal to any living hearer, as in that of a charm or incantation; the mere repetition of the words being supposed to have magical power in itself. In such ways as this Buddhism has come to receive an enormous mass of additions, many of which are directly opposed to its original teachings.

Gotama taught that there is no such thing as soul or spirit in man himself; that a man is only a body, with certain faculties added to it, all of which scatter into nothingness when the body dissolves. One feature of Buddhism, therefore, is its denial of all spirituality, divine or human.

A second feature is its assertion, as the positive facts upon which it builds, of two most remarkable ideas. One of these is the doctrine of *transmigration*. This belief is held by a great part of the human race as the only explanation for the perplexing inequalities of earthly experience. It teaches that the cause of every joy or sorrow is to be found in the conduct of the man himself, if not in this life, then in some of his previous lives. As the usual emblem of Christianity is the cross, so that of Buddhism is the wheel—chosen as such from its suggestion of endless rotation.

Buddhism, however, which denies the existence of the soul, is obliged to teach transmigration in a very strange form. According to this, although you go to nothingness when you die, yet a new person is sure to be produced at that moment, who is considered to be practically the same as yourself,

because he begins existence with all your merits and demerits exactly, and it is to your thirst for life that he owes his being. Yet as it is acknowledged that you are not conscious of producing him, and he is not conscious of any relation with you, it is hard to see how men can accept in such a form this doctrine of "Karma." Practically its believers are apt to forget their denial of the soul, and speak as if it did exist and goes at death into a new body. This new birth may not be into the form of a man, but into that of a beast of the earth, a devil in some hell, or an angel in some heaven. Buddhism not only teaches the existence of hells and heavens, but fixes their exact size and position, so that any acquaintance with astronomy is enough to prove the falsity of its declarations on that point. It is further taught that each of these future lives must come to an end, for all things above and below are continually changing places with each other, as they ever have done and ever will do. There is, therefore, no real satisfaction even in the prospect of a heavenly life, since it must in time change, and probably for the worse.

In close connection, then, with this fundamental idea of Buddhism, namely, transmigration, is the other idea, that all life, present or future, is essentially so transitory, disappointing and miserable, that the greatest of blessings would be the power to cease from the weary round entirely and forever. Practically its votaries have before their minds a life in some delightful heaven, secured against any following evil by passing instead into calm, unending slumber. This condition is marked by the perception of life's illusiveness, with freedom from all resulting lusts and passions; and this ensures that when the life you are then living shall close, no new being will be formed in your place, because your thirst for living is at last extinguished. While it is true, then, that this condition of heavenly calm or Nirvana (called in Siamese "Nippan") is represented as eminently attractive, yet its distinguishing benefit lies in the fact that when it ends, that which follows is not a new birth, but an eternal freedom from all life. This is in its essence a doctrine of despair, even though the annihilation of life is called by the softer name

of endless slumber, and attention is mainly fixed on the joys of Nirvana which precede that slumber.

The third chief feature of Buddhism is its description of the "Noble Path"—the way by which a man is to reach the desired goal. Having (1) denied the existence of God and the soul, and (2) asserted the existence of transmigration and of an essential misery in all life, from which Nirvana is the only deliverance, it proceeds (3) to tell how Nirvana may be reached. It is by means of persevering meditation upon the hollowness of life, together with the practice of control over self and beneficence to others. Many of the rules given for this end have in them a moral truth and beauty which is remarkable. The opposition to caste and to extending religion by force of arms, the freedom given to women and the mildness of manners cherished among all, are most commendable. But as there is no love to any God in all this, neither is there any beneficence toward men which is other than negative and selfish. The self-annihilation which is emphasized is sought simply as a means of finally escaping from misery by escaping from existence, after tasting whatever sensual enjoyment may come within reach on the way.

The chief aim of every zealous Buddhist is to "make merit." For a man, the most efficient means is to join the order of monks, commonly but less correctly called priests. In modern times very few remain for life in the "wat" (monastery); but every man from the King down is expected to take his turn once at least.

A woman's best hope for future happiness is to have many sons, who can thus "make merit" for their mother, as well as themselves. The very few nuns are aged widows, to whom the temple serves as a form of almshouse.

Boys under twenty cannot be full-fledged monks, but enter the temples in great numbers as novitiates. Without counting these novitiates, the latest official report shows about 100,000 monks in the Kingdom of Siam, nearly all of them able-bodied young men, whom the women, who are the chief merit-makers, are feeding and supporting in idleness.

The priests are clad in yellow robes, each suit consisting of seven pieces. The wearing of these patched garments is

in imitation of Gotama, who is said to have adopted the yellow garb worn in his time by robbers, so that the world would cease to praise him. At daybreak the thoroughfares, canals and rivers of Siam are thronged with monks collecting their day's food from the people, each carrying a rice-pot suspended from the shoulder, and a bag hanging on the arm, to receive rice, fish or fruits. They never ask for alms nor return thanks, but take their stand at a house and wait in silence until the inmates bring the food, worship them, and then place the gift in the pot or bag. The people consider that the priests have conferred a great favor on them by receiving the food.

The stricter "Tammayoot" order of monks was established by King Maha Mongkut, with the aim of restoring the ancient discipline; but the easy-going majority prefer the laxer discipline of the "Mahanikai" order. The practical conduct both of monks and laity is far below even their own Buddhist standard. They live as the heathen did whom Paul describes in his letters to the Romans and Corinthians.

The great distinction, after all, between other religions and Christianity, is not merely that they present lower standards, but that they do not offer at all that grace and strength whereby men are enabled to rise toward the standard. Buddhism makes no such offer, and has no such conception. It fixes the mind upon the evils and miseries of life, which it is exhorted by its own power to shun, and not upon the positive holiness and blessedness of a Divine Saviour, whose grace can lift the soul toward the glory which it sees in Him.

"We should not hastily assume that Buddhism in Siam is a waning force, or that the friendliness of officials is indicative of a disposition to accept the Gospel. The mental attitude which looks upon Christianity with good-natured indifference is as hard to overcome as that which regards all religions as equally true or equally false.

"A languid indifference is the special obstacle to mission work. This is partly due to a tropical climate, but natural physical and mental sloth is greatly intensified by the teaching of Buddhism. Buddha held that man should be neutral in all things, avoid extremes, and neither love nor hate. Activity is evil; passiveness is virtue.

"Such spongy material is harder to break than a rock—like the southern forts of palmetto logs: the bullets buried themselves without shattering the logs, so that the more lead was fired into them, the more impregnable they became." (Condensed from Dr. Brown's Report.)

CHRISTIANITY IN SIAM.

ROMAN CATHOLIC MISSIONS.

Long before the beginning of Protestant effort, French Catholics had, as early as 1662, established the first Christian mission in Siam, during the reign of the liberal-minded and famous Siamese King Narai. The grand embassy of 1673 from Louis XIV of France was accompanied by a considerable number of Jesuit priests. In 1780 a royal decree banished all Catholic foreign missionaries from the kingdom, and they did not return in any considerable numbers or for permanent residence until 1830, when Bishop Pallegoix was appointed to resume the interrupted work.

Their work is now under the direction of two bishops, one in Bangkok and another for the Lao. Different methods, both of securing and of reckoning adherents, hinder any fair comparison between statistics of Protestant and Catholic work. But it is probably not wide of the mark to state that they have more European workers than all Protestant missions combined; more stations and places of worship, including four substantial brick churches in Bangkok and a stately cathedral; more schools, with four thousand pupils; and a membership threefold greater than the Protestants.

They are more disposed than Protestants to concentrate special effort in the centres of political power. For example, they have a large hospital, supported largely by non-Catholic donors, in Bangkok, where we have none, but attempt no medical work in the interior, where there is greatest lack of such service.

They provide for their adherents some devotional books in Romanized Siamese, but do not teach the Siamese alphabet, so that few Catholics can read ordinary Siamese books, nor can ordinary Siamese read Catholic books. They are not seen, like Protestant workers, showing Bible pictures, and publishing the Gospel story to such groups of heathen as can be gathered in market chapels, temples, wayside rest houses, and open-air meetings, nor distributing Scriptures

or Christian tracts in heathen communities. Their favorite policy is to segregate their adherents in separate communities, under their special protection and control, and thus indoctrinate parents and children in their faith and forms of worship.

Their policy appeals strongly to a certain class, who are anxiously seeking protection in law-suits or other forms of aid in temporal affairs, but alienates others. Most of the converts they gain are not Siamese, but Chinese or Eurasians. Just as the Lao make more offerings to propitiate the demons they fear than the Buddha they revere, so it is, no doubt, less from confidence and good-will than State policy, that the French Catholics succeed in obtaining more favorable concessions in the matter of holding property, and larger donations and grants from the Siamese officials, than do the Protestants. But the prevalent conviction that, unlike the American missionaries, they are in very close alliance with a foreign government, makes them generally distrusted, disliked and secretly feared.

Yet, with all their faults and limitations, Catholic missions have doubtless been the providential means of leading many to a knowledge of the essentials of Christian truth, and to a saving faith in the true God.

BEGINNINGS OF PROTESTANT MISSIONS.

The very first Protestant missionary effort **PATHFINDERS.** for the Siamese on record was made by a woman who never saw Siam. Mrs. Ann Haseltine Judson, the young wife of Dr. Adoniram Judson, became so deeply interested in the numerous Siamese colony she found at Rangoon that in April, 1818, she wrote to a friend: "I have attended to the Siamese language for about a year and a half, and with the assistance of my teacher, have translated the Burman catechism, a tract containing an abstract of Christianity, and the Gospel of Matthew, into that language." Some of this manuscript was probably never printed; but her Siamese version of her husband's Burman

catechism was published in 1819 by the Baptist Press at Serampore, India.

Not till August, 1828, did the first Protestant missionaries land in Siam. These were an Englishman, Rev. Jacob Tomlin, of the London Missionary Society, and a German, Dr. Carl Gutzlaff, who had severed his previous brief connection with the Netherlands Missionary Society, and came to Bangkok independently at his own charges. Both these men traveled widely in the Far East, laboring in many different fields, but everywhere with special reference to the Chinese dispersion, as China itself was not yet open to the Gospel. Each made two visits to Bangkok, not only giving free medical treatment to crowds of patients, and freely distributing many Chinese tracts and Scriptures, but diligently studying Siamese, and making a beginning, as best they could, in translation of the New Testament, and preparing a Christian tract in that tongue.

After his marriage in Singapore to Miss Maria Newell, of the London Missionary Society, Dr. Gutzlaff in 1830 returned to Bangkok with his bride, the first pioneer of woman's work for Christ in Siam. But in June, 1831, after burying both wife and babe, and himself very ill, Dr. Gutzlaff left Siam, never to return. After a notable career in China, he died there in August, 1851. Failing health likewise compelled the return of Mr. Tomlin to Singapore in January, 1832.

The first American missionary was Rev. David Abeel, of the American Board, which at that time was still supported by Presbyterians jointly with Congregationalists and others. Mr. Abeel was another zealous worker of rather roving habits. He seems never to have settled down long in any field; but he twice visited Bangkok, first arriving from Canton in June, 1831, and being compelled by ill health to take his final departure in November, 1832.

Despite all hindrances, reverses and seeming failure, the observations and appeals of these three missionary prospectors soon bore fruit in the more permanent occupation of the field by three American missionary societies.

BAPTIST MISSION, Continuous and permanent Protestant missionary work dates from the arrival in Bangkok, March, 1833, of Rev. John Taylor Jones, D. D., and wife, American Baptist missionaries from Maulmain, Burma. Dr. Jones was a man of exceptional industry, scholarship and literary gifts, and the first missionary to devote himself chiefly to work for the Siamese race. Before his death, in 1851, he had completed a Siamese version of the New Testament, and prepared several excellent Christian books or tracts that are still in use. Like Dr. Judson, he was thrice married to noble Christian women, who rendered their full share of effective service. Rev. William Dean, D. D., whose bride did not live to complete the long sailing voyage, arrived in July, 1835, and devoted himself specially to the Chinese-speaking population. In 1837 he organized the Chinese converts into the first Protestant church in Siam. At his death, in 1884, he had nearly rounded out half a century on the field.

A Christian tract published in 1836 by the Baptist Mission Press, is believed to have been the very first printing ever done in Siam.

From 1868 on the Baptists dropped their Siamese department, and worked in the Chinese language only. The roll of Baptist missionaries shows thirty-two names in all. But the great success of their work in Swatow, China, where the same dialect was used as in Siam, finally led to weakening the Siam Mission by transfer of many of these workers to China; and since the departure for the United States of Rev. Lewis Eaton in 1893, they have had no resident American missionary, though in recent years Dr. Foster makes from Swatow occasional visits of supervision to their Chinese churches and Chinese workers in Bangkok.

CONGREGATIONAL MISSIONS, 1834-74. In July, 1834, Rev. Stephen Johnson and Rev. Charles Robinson, with their wives, arrived in Bangkok, to follow up the work of Mr. Abeel. Daniel Bradley, M. D., and wife, arrived in company with Dr. Dean the following year. This Mission, like the Baptists, combined work

in both languages, Siamese and Chinese, but using a different Chinese dialect from the Baptists. In 1846 they transferred their Chinese-speaking workers to China, and in 1849 the American Board withdrew entirely from Siam, turning over its remaining work, workers and property to the American Missionary Association, which continued the work till 1874. The list of missionaries of these two societies, about thirty in all, includes many honored names; but none more notable than the versatile and forceful Dr. Bradley. He was the first (in 1840) to introduce vaccination, previously unknown in Siam. His work as physician, writer, translator, printer and preacher, ended only with his death in June, 1873. His son, Cornelius, and wife, were missionaries in Bangkok, 1871-74. His widow, Mrs. Sarah Blackley Bradley, continued active in voluntary Christian work till her death in 1893, after forty-three years' continuous residence in Bangkok, without even once revisiting the United States. Two of his daughters, Mrs. Sophia Bradley McGilvary and Mrs. Sarah Bradley Cheek, and two granddaughters, Mrs. Cornelia McGilvary Harris and Mrs. Margaret McGilvary Gillies, became the wives and active partners in service of Presbyterian missionaries.

PRESBYTERIAN One of the first acts of our own Presbyterian Board, organized in 1837, was to establish in Singapore a mission for Chinese, which, by reason of the opening, in 1842, of the five "treaty ports," was in 1843 transferred to Amoy, China. Meanwhile, in 1838, Rev. R. W. Orr, of that mission, visited Siam for a month, and his favorable report led to the starting of the Presbyterian Mission by the arrival of Rev. William Buell and wife in Siam, August, 1840. Barring the India Mission, started in 1833, and in 1837 taken over from the "Western Foreign Missionary Society," Siam is thus the oldest existing mission of our Presbyterian Board.

After some years of faithful foundation work, Mrs. Buell was stricken with paralysis, making it necessary for the husband to bring her home to the United States. Three full years elapsed before the Board was able to fill this vacancy

and resume the work. But since the arrival in March, 1847, of Rev. Stephen Mattoon and wife, and Samuel House, M. D., Siam has never been without Presbyterian missionaries.

This early period was one of privations, hardships and hindrances, such as in our day it is hard to realize or imagine. A private letter from Dr. House, never before published, says: "When I first went out to Siam, it was a semi-barbarous land, with very little trade or intercourse with other nations. The people went half nude, hatless and shoeless. There was plenty of rice (then only half a cent a pound), brown sugar and tea; but not a needle, or a pin, a button, or hook and eye, a tooth brush, or a box of matches, or a lamp. Nor could you buy wheat flour, cornmeal, butter or beef, writing paper, looking glass, table or chair. We had to send home for these, and anticipate a year's needs, and were often in great straits from delay, or if from long voyage the flour grew musty, or full of weevils."

The secret opposition of the King, a fanatical Buddhist, had such influence that none dared sell or rent any property to the missionaries. The frequency among these pioneers of severe illness or death, often no doubt the direct result of overwork and exposure, and lack of suitable homes or ordinary home comforts, was appalling.

A few Chinese converts were gathered, but not one Siamese dared avow himself a Christian. Not until the next reign did the missionaries have the joy, in 1859, of baptizing Nai Chune (Mr. Joy), their first Siamese convert.

Even when war with England seemed imminent, involving extreme peril to all English-speaking residents in Siam, they steadfastly refused to abandon their post; but the outlook seemed well-nigh hopeless, till in this darkest hour, as in the days of Herod and Peter, Providence signally interposed. The King's unexpected illness, which terminated fatally in April, 1851, changed the whole situation.

The new King, Maha Mongkut, had for eighteen months studied science and the English language with a missionary, Rev. Jesse Caswell, as private tutor, and learned to esteem all missionaries highly. Though he lived and died a staunch

Buddhist, his tolerance and good-will first made possible in his kingdom the securing of suitable missionary homes, and unhampered Christian teaching.

By special request of the Siamese authorities, when they ratified a treaty with the United States, the first Consul appointed was the trusted missionary, Rev. Stephen Mattoon.

The long reign of King Chulalongkorn, who came to the throne in 1868, was an eventful period in the religious as well as the political history of Siam. One of the notable events of this reign was the Edict of Toleration, which in 1878 finally put an end to religious persecution, and guaranteed full liberty of conscience throughout the Kingdom of Siam.

In 1867-68, Dr. McGilvary and Rev. Jonathan Wilson had begun at Chieng Mai the first missionary work for the Lao race. They were soon encouraged by the conversion of Nan Inta, a man who had thoroughly studied Buddhism and was dissatisfied with it, while knowing of nothing to replace it. He was much impressed by having the solar eclipse of August, 1868, foretold by the missionary a week in advance. He thus found the science of the Christians disproving the fables of Buddhism, and began eagerly to study the spiritual truths of the Gospel. He was soon able to make an intelligent confession of faith in Christ, which he maintained until his death. Within a few months seven other converts were baptized.

At this point the Governor of Chieng Mai began to manifest the hostility he had thus far concealed. In September, 1869, Noi Su Ya and Nan Chai were arrested and confessed that they had forsaken Buddhism. The "death yoke" was put around their necks, and a small rope passed through the holes used for earrings by all Lao people, and carried tightly over the beam of the house. After being thus tortured all night, they again steadfastly refused to deny their Lord and Saviour, even in the face of death. They prepared for execution by praying to Him, closing with the words, "Lord Jesus, receive my spirit." Being then taken to the jungle, they were clubbed to death, and one, not dying quickly

enough, was thrust through the heart by a spear. The whole record is like one from the apostolic age, and speaks vividly of the first martyrs, and of the same Lord by whose living presence they were sustained.

For some months after this martyrdom the missionaries found their work at a standstill, and it seemed as if they would surely be driven out. But Providence interposed in a way that strikingly reminds one of the earlier crisis of 1851 in Bangkok. The persecuting Prince being just then summoned to Bangkok, was there suddenly stricken with mortal illness. On the last stage of his homeward journey, he died at Lampoon June 29, 1870.

The good-will of his son-in-law, who thus became Governor, not only ended the persecution, but gave the missionaries facilities to begin building permanent homes.

Another crisis was encountered in 1878. The missionaries had decided to perform the marriage ceremony between two native Christians without making provision for the customary feast to the demons. The relatives, all demon worshippers, prevented the marriage on this account, and the local authorities supported them in the refusal; but an appeal to the King of Siam secured in reply a proclamation declaring: "There is nothing in the laws and customs of Siam to throw any restriction on the religious worship and service of any one. To be more specific, if any person or persons wish to embrace the Christian religion, they are freely permitted to follow their own choice. This proclamation is to certify that from this time forth all persons are permitted to follow the dictates of their own conscience in all matters of religious belief and practice." This proclamation of religious liberty entirely changed the attitude of the Lao officials.

Within twenty years from the first occupation of Chieng Mai, North Lao Presbytery was able to report 432 communicant members, and Siam Presbytery 393. Ever since that date the Lao membership has exceeded that of the older mission.

From 1866-1890 inclusive, the force of American missionaries increased from eleven workers at two stations, to

forty-six workers at five stations, nine of them single women. There were no single women in the Siam missions earlier than 1871.

Meanwhile, the total number of pupils had increased from thirty-six to 780 in twenty-five mission schools, and the native communicant membership of Presbyterian churches from eleven to 1,280, of which 880 were among the Lao.

During the following decade the work so continued to grow that the nineteenth century closed with over seventy Presbyterian missionaries at ten stations, about 850 pupils (512 in the South and 335 in the North), and over 2,800 members (389 in the South and 2,440 in the Presbytery of North Laos).

During the early years of this period, the missionaries were so few, and so isolated from each other by lack of any facilities for communication between the different stations, that each had to work almost independently, with scant opportunity for effective organization and co-operation. But the closing years of the century found each of the two stations welded into an effective organization, with all needed officers and committees for team work, and a set of mission rules, gradually elaborated on the basis of practical experience, to define the mission methods and policy.

MISSION PRESSES.

For some twenty years all the printing of Christian literature was done by the Congregational and Baptist Mission presses. But since 1860 our Presbyterian Church has maintained in Bangkok its own Mission Press.

At first the press occupied a dark basement under a missionary dwelling at Sumray, a suburb of Bangkok. In 1892 it was removed to larger and better quarters across the river, and in 1897 again moved to its present permanent location, where buildings were erected suitable for both press and godown. New equipment has been added year by year, till there is now no more complete publishing establishment in Siam.

The rapidly increasing number of readers, as schools are multiplied all over Siam, magnifies as never before both demand and opportunity for the Mission Press.

Since 1909, the growing work of our Press in Bangkok, together with the duties of Godown Manager and Shipping Agent for both Missions, have been transferred to an energetic and efficient layman, Mr. Edward Spilman, leaving the ordained men free to devote full time to other work.

This Press publishes *The Daybreak*, an attractive monthly, which gives a variety of good reading in the Siamese language, including stories, scientific and religious articles, and news of current events. Just now a Siamese translation of Ben-Hur is appearing in serial form. The Press also carries a varied stock of school text-books, and Christian books or tracts. Among its recent publications may be named translations of the story, "Titus, the Comrade of the Cross;" and of Munhall's "Manual for Christian Workers;" a series of small volumes of Old Testament Bible stories, a Siamese concordance, primarily for use in the Christian Training Schools, a book on Ethics by Miss Galt, and an enlarged Siamese Hymnal, with tunes, and over four hundred and fifty hymns.

During the hot dry season of 1914, a great fire in Bangkok burned over an area of some thirty acres, including all the buildings on three sides of our Press Compound, seriously threatening our Press and other valuable property there, when the wind was providentially so shifted as to blow the fire away. This marvelous escape was a signal manifestation of Divine protection, which became a lesson to the entire city, as an evidence of the protecting care of the Christian's God.

There is also a smaller press at the Christian College, managed by the students as a feature of their industrial work. This publishes *College Notes* in Siamese, and in English *The White Elephant*, which will appear bi-monthly as the official organ of both Siam missions for giving news of their work.

For twenty-five years after the founding of the North Lao Mission, they had only books in the Siamese character, which

few of the Lao people could read; but Dr. Peoples brought in December, 1890, a font of Lao type cast in America. A building was put up at Chieng Mai, and the only press in the world equipped to print the Lao character was finally established in 1892 by Rev. David Collins, who has continued in charge of this work ever since.

This Press doubled the space and quadrupled its working capacity by the completion of a new building in June, 1913. Here is published the only vernacular Lao newspaper in the world, with a monthly circulation of over one thousand copies, reaching every station and out-station of North Siam.

The late Dr. Jonathan Wilson translated or composed in the Lao dialect about five hundred hymns. The recent new edition of the Lao Hymnal, enlarged to include nearly four hundred hymns, has been the most difficult work undertaken, as the new music type could not have been handled without the constant supervision of Mrs. Collins for months.

A Karen tract in Lao character was published in 1914. This press also constantly prints English and Siamese, and occasionally French.

The financial loss on Christian literature, much of which is sold below cost, is made good by profits on job work for government departments, business firms, and other patrons. Thus both presses are self-supporting, the earnings covering all outlay both for running expenses and increased equipment, and the Bangkok Press even paying part of the support of the American manager.

The most important work of both presses is
BIBLE WORK. of course the publication of the Scriptures.

Besides the New Testament entire, eight of the more important Old Testament books have already been translated and published in Lao, while others are in preparation. The Siamese Bible has long been published complete, but in three or four rather bulky volumes. All new editions are now being printed partly on India paper, which, with other improvements, such as photographic reproduction, with reduced size of page (done in Japan), will eventually make it feasible to bind the complete Siamese Bible in a

single handy volume. New editions, whether in Siamese or Lao, are also being carefully revised under the supervision of committees chosen by each mission.

Dr. John Carrington, formerly a member of the South Siam Mission, labored indefatigably as agent of the American Bible Society from 1889 until his death in 1912. His successor is Rev. Robert Irwin, formerly a member of the North Siam Mission, but since 1911 in the service of the Bible Society, which is spending about \$12,000 a year in Siam. Besides employing and directing about thirty Chinese or Siamese colporteurs, Mr. Irwin has opened a Bible depot on the main business street of Bangkok, where the Scriptures are offered for sale in seventeen languages or dialects.

The Lao Christians have in recent years begun to buy large quantities of Scripture portions for free distribution among their heathen neighbors. Though few copies are given entirely free, the circulation of Scriptures in Siam has within twenty-five years increased from 9,000 to 173,000—nearly twentyfold, and threefold within four years past.

MEDICAL WORK.

Medical work has always been a prominent factor in Siam. With the single exception of Bangkok, which has many government hospitals and European physicians in private practice, each station of both missions has its hospital and dispensary, with native assistants under the direction of an American missionary, and some have American trained nurses. Dr. Cort returned in the fall of 1914 from the United States to Chiang Mai under appointment to start a Medical College for the training of native doctors.

There are thousands of lepers in Siam, but only one leper asylum. This is on an island four miles below Chiang Mai. Dr. McKean obtained the grant of this site from the Siamese Government in 1907. The present annual expense of maintenance is nearly four thousand dollars. The completion of permanent buildings, free from debt, was celebrated with appropriate opening exercises in June, 1913. The seven neat

brick cottages are filled with about one hundred and fifty lepers, nearly all of whom have become Christians and members of the "Leper Church." Medical work among the Lao has proved a most effective means of combating their superstitious belief in witchcraft and demon worship.

In recent years special effort has been made to transfer financial responsibility in increasing measure to the Siamese themselves, with such success that in no other country do Presbyterian Medical Missions report so large receipts on the field as in Siam. The financial cost of charity cases is made good by fees or donations from those able to pay, so that the work as a whole is fully self-supporting.

SCHOOLS.

The early days, when little directly evangelistic work was possible, saw the beginnings of the present important schools both for boys and girls. Years of patient labor, in spite of limitations and obstacles, have transformed public opinion, and introduced new ideals of education.

In 1878, King Chulalongkorn appointed Rev. S. G. McFarland as his first Superintendent of Instruction and head of the new government college. Since that time the Siamese Government has organized and developed a new educational system, with a prescribed curriculum and under State control.

This advance has rendered it necessary for the missions to adopt a definite educational policy. Each station aims to provide for its children up to the high school grade, maintaining boarding schools for boys and girls, and day schools where necessary. The school courses conform to the government code, with the addition of Christian teaching in every grade. Each mission has its schools of higher learning; at Chiang Mai, Prince Royal's College and the Girls' School; at Bangkok, the Christian College and the Harriet House School. Each of these includes preparatory classes and a Normal Department. The Harriet House School is the most popular and influential girls' school in the kingdom. It is full to overflowing, with more than one hundred pupils.

In connection with the cremation ceremonies in March, 1911, for the late King Chulalongkorn, all our mission schools, as well as the hospitals, and some Christian churches, shared in the royal distribution of memorial gifts.

The Siamese Government is moving steadily toward a system of compulsory education, which would doubtless increase the attendance at mission as well as other schools.

Mr. Harris, in *Laos News* for April, 1915, says: "Within a few years all our schools will conform to a single curriculum, which, in turn, will be the curriculum of all the schools, government and mission, throughout Siam. This change of policy standardizes our educational work; it has greatly increased the prestige of our schools in the eyes of the people; and finally, it has won the favor of the Government Education Department, who are pleased to find us conform as far as possible to their wishes and ideals."

At Chieng Mai alone about two hundred mission school pupils, including sixty girls, took the government examinations in 1915.

STATIONS.

South Siam.

BANGKOK, For many years, Bangkok, lying on both banks of the Me Nam, was the only centre of missionary work. The first buildings erected were on a rented site on the west bank of the river. In 1840. 1857, a desirable property was obtained at Sumray, in the southwestern part of the city, where the mission was permanently established. A school for boys, opened in 1852, was attended at first only by Chinese pupils. Under the devoted care of Dr. House, Dr. McDonald and their successors, the school became well established, and developed into the Boys' Christian High School, and afterward into the Bangkok Christian College.

By the aid of the Troy Branch of the Woman's Synodical Society of Albany, N. Y., a Girls' Boarding School was begun in 1874, at Wang Lang, five miles north of Sumray.

The first principals were Mrs. House, whose name the school now bears, and Miss Arabella Anderson (Mrs. Henry Noyes of Canton). After several changes, Miss Edna Cole took charge in 1886, and has been identified with the school ever since.

In 1910 the self-supporting First Church of Bangkok, which since August, 1896, has been in charge of the faithful native pastor, Kroo Yuan, dedicated a neat new chapel building, costing 7,000 ticals, without aid from the United States, and free of debt.

The "Krit Sampantuwong" (United Christian Family) Church, organized December, 1908, worships in a beautiful chapel centrally located near the Bangkok Christian College. This offshoot of the First Church owes its origin to the leadership of a grandson of the first Chinese preacher, Quakieng, Rev. Boon-Itt, who, after graduating from Williams College and Auburn Seminary, returned to devote his life to his countrymen in Siam. The building was well under way before his lamented death from cholera in 1903, and was carried on to completion in accordance with his plans.

The membership and congregation of the Second Church is largely composed of present or former pupils of the Harriet House School. Its services are held in the school chapel. The government hospital next door is in charge of George McFarland, M. D., son of the early missionary, Dr. Samuel McFarland, who is also elder of this church, and often preaches there most acceptably in Siamese.

The membership of the Third Church (Rajawong) is chiefly Chinese, and services are held both in Chinese and Siamese. There are also regular evangelistic services at the "Conference Chapel," so-called because supported by the Christian Conference, and at Ban Maw Chapel, where "Siamese, Chinese, Hindoos, Burinese and a few Europeans come and go like the waves of the sea."

The Boon-Itt Memorial Institute, which is conducted along similar lines to Y. M. C. A. work, but under Presbyterian Mission auspices, occupies a fine site in Bangkok,

bought for about six thousand dollars gold with funds all given on the field. The main building was completed in 1909, as a memorial of the late Rev. Boon-Itt, with money raised by his college classmates and many friends in the United States, thus realizing the cherished hopes and plans which he himself was not spared to carry out. This Association has now been duly registered and incorporated according to Siamese law, and a recent campaign increased the membership to one hundred and twenty.

The situation of Bangkok affords unlimited opportunities for itineration. Rev. Eugene Dunlap, D. D., the senior member of the mission, has spent a large part of his long ministry in visiting both shores of the Gulf of Siam in the mission schooner, and has made long journeys, preaching, teaching and healing, in the Malay Peninsula and on the shores of the Bay of Bengal.

Ayuthia was occupied as a separate station, 1872-74, but the available force was not sufficient to maintain it. The mission still holds property there, and Ayuthia has since been worked to some extent from Bangkok, from which it is distant about two hours by rail.

When Petchaburi was first visited by a missionary in 1843, his books were refused, and all his attempts at Christian teaching were thwarted by the authorities. But in 1859 the acting Governor welcomed Dr. McGilvary cordially, offering a house and every assistance, if missionaries would settle there and teach his son English. Sickness and death in the little mission circle delayed these plans; but in June, 1861, Dr. McGilvary was finally able to return there with his bride and also another young missionary couple, Dr. and Mrs. McFarland. A site fronting the river was secured for buildings. A church was organized in 1863, a girls' school opened in 1865, and eventually a boys' school and a hospital. This station, which since 1905 has been within five hours' journey by rail from Bangkok, could then be reached only by native rowboats, a journey of about two days and nights. In 1913 land was secured, and the Boys' School transferred to new

PETCHABURI,
1861.

buildings. Evangelistic tours are regularly made through the scattered hamlets and out-stations to the north and south.

Ratburi, thirty-two miles from Petchaburi, was occupied in 1889. Since the opening of the railway, it has been possible to oversee the work from Petchaburi, and in 1913 the last resident missionary was withdrawn.

The chapel, schools and hospital, with a missionary residence, have been rebuilt on a new site. The hospital is cared for by a Sino-Chinese medical man, Kean Koo, who is competent and faithful.

PITSANULOKE, of Siam, and is still a provincial capital. It is located on the Nan River, two hundred and forty miles above Bangkok. Dr. and Mrs. Toy and Rev. and Mrs. Boon-Itt began permanent work there in 1897, although Pitsanuloke was not officially recognized as an independent station until 1899. Dr. Toy and family lived for some time in a house boat, which served also as a floating dispensary, there being for several years no funds available for suitable dwellings on land. The hospital buildings and the substantial teak building for the Padoong Rart Boys' School, were put up with funds raised entirely on the field. Since 1908 the completion of the railway linking Pitsanuloke with Bangkok and with the surrounding towns of Pitsanuloke field has greatly improved the facilities for touring and other mission work. A good motor launch has also been secured for touring by water in this wide field. A church was organized in August, 1909. Many improvements have recently been made in the hospital buildings with funds raised by Dr. Shellman on the field. A new building was put up in 1914 for the Girls' School. The enrollment in 1915 was about forty girls, and forty-five in the Padoong Rart School for Boys.

"Pitsanuloke," says Dr. Brown's report, "impressed me as one of the strategic points in all Siam for a well-equipped station. Its natural field extends northward to the border of the Laos Mission at Uteradit, six days distant by boat, and along the intervening river bank are nearly two hundred villages. Southward the Pitsanuloke Station has no less than one hundred and fifty villages lining the banks between it and Paknambo, an eight days' journey, where it meets the northern end

of the Bangkok Station field. The people are chiefly farmers and traders—the most reliable class. Westward the missionaries can find other villages during a six days' overland trip to Raheng on the Me Ping River, while eastward for an indefinite distance there are hundreds of villages which have never even seen a missionary. Our mission compound is a spacious tract, extending 725 feet along the river, and 650 feet back from it."

NAKON SRI The healing of a native of this province at
TAMARAT, 1900. the Petchaburi hospital in 1883, resulted in
 his conversion, which was followed up by
 several missionary tours to that region.

In 1895 the converts were organized into a church. Their number grew, and in March, 1900, a permanent station was opened by the arrival of Rev. Charles Eckels and Dr. Hamilton. For some years this distant outpost, three hundred and fifty miles from any other missionary, was most of the time held by the Eckels family alone. They kept up dispensary as well as evangelistic and other work until the transfer from Petchaburi of Dr. Swart. By his efforts sufficient funds were secured to build and equip an excellent hospital, the new buildings being dedicated in 1907. All the materials, except brick, had to be imported—teak from Lao forests, other lumber and paint from Bangkok, tiles and lime from Singapore, cement from Copenhagen, steelite ceilings from London, and hardware from New York. The roomy wards are almost constantly filled, and at times patients have to wait for room. Quite a number of these patients have been converted and joined the church.

TAPTIENG, The new station at Taptieng, far south in the
 Malay Peninsula, was opened in 1910 by Dr.
1910. E. P. Dunlap and wife, and Lucius Bulkley,

M. D. The late High Commissioner, Phya Ratsada, had built and donated the hospital building and the doctor's residence in gratitude for his recovery under Dr. Dunlap's treatment from a serious illness. Taptieng is an important market town in Trang Province, and in 1914 was linked by the completion of the railway with Nakon Sri Tamarat, and was also made a post office and telegraph station, thus ending its previous extreme isolation from other workers in Siam.

North Siam.

CHIENG MAI, Near Petchaburi are several villages settled by descendants of Lao captives of war. Becom-
1867. ing deeply interested in this race, Dr. McGilvary and Dr. Wilson secured mission authority to explore the unknown region to the north. After spending ten days at Chieng Mai, January, 1864, they returned full of enthusiasm for this new field. But such manifold difficulties intervened that not until April, 1867, after a tedious three months' trip at low water up through the many rapids, were the McGilvays able to open at Chieng Mai the first station among the Lao race. The Wilsons followed early the next year.

What hardships and hazards this involved, we can now scarcely realize. Chieng Mai was then the most isolated and distant missionary outpost in the world, as far in time of travel beyond Bangkok, as Bangkok from the United States, and with not even postal service till many years later. This involved practically cutting themselves off from former associates, to maintain a separate mission. It also involved spending many years in open native salas (rest houses) or bamboo huts, before they could secure land and homes. Until the arrival of the first medical missionary, Dr. Vrooman, five years later, these isolated families faced sickness and even death of darling children, with no trained physician. In one instance, when Dr. House undertook to meet a special need of both families, he was not only unable to arrive at the critical time, but nearly lost his own life, being gored by his elephant, and having to sew up his own dangerous wounds.

Furthermore, the virtual independence of Lao chiefs at that time left the strangers largely at the mercy of capricious local officials, their isolation putting them almost beyond reach of effective and timely protection, either from the Siamese Government or their own American Consul in Bangkok.

There were in 1867 but twenty-five native Presbyterian

communicants in all Siam, or about one convert for each Presbyterian missionary who had labored in that field during a quarter century.

The occupation of Chieng Mai at such a time had seemed to some members of the missions premature; and when difficulties and dangers multiplied, they again urged that it was prudent to withdraw. The determination with which Dr. and Mrs. McGilvary refused to give up this post might well have seemed rash, if not foolhardy; yet the outcome has fully justified their sacrifices and their faith, for this Lao field has since proved an exceptionally fruitful one.

The First Church of Chieng Mai received more than three hundred new members in 1914, and more than three thousand within the half century of its history. From this mother church, thirteen other churches have successively been organized, and it still numbers more than one thousand three hundred communicants.

Chieng Mai is the largest city, the oldest station, and the chief centre for institutional mission work in Northern Siam, including the Lao Press, Theological Training School, Medical School, and Prince Royal College.

The Severance Dormitory for the Training School was completed in 1915, at a cost of \$15,000 gold, and will accommodate two hundred students. During 1914 this Training School was in session eight months, with eighty-five men enrolled, representing every station of North Siam.

Soon after lack of funds for current expenses made it necessary to limit attendance to thirty at any one time, different students coming at different times for one or two months of consecutive study and training, but sent out each week end for practical experience in evangelistic work.

An appeal for the financial support of this work was sent to all the Lao churches. The first gift in response was from the Church of the Lepers—the equivalent of ten dollars gold, saved from their pennies by these poor incurables, who know from experience what the Gospel means to lives otherwise doomed to hopeless misery.

The majority of the students are men of limited education

employed as evangelists. But six young men, representing three stations, are preparing themselves for ordination by a fuller and more advanced theological course.

Lamphoon, eighteen miles south of Chieng Mai, was occupied in 1891 by Rev. and Mrs. Dodd, the government granting a fine property for religious and medical purposes. In recent years this has been grouped with Chieng Mai, as a sub-station.

In 1877 a venerable man of high rank, **LAKAWN LAMPANG,** then seventy-three years of age, came to Chieng Mai to ask medicine for his deafness, and referred to the miraculous cure which Christ had wrought upon a deaf man. He proved to be the highest official of the court in the Province of Lakawn Lampang. Twenty years before, he had visited Bangkok and received religious books from Dr. Bradley printed in the Siamese character, which he had to learn for the purpose of reading them. He gave assent to the truth so far as he could understand it, but had never found any missionary to give him further instruction. At Chieng Mai he immediately sought out the missionaries, and made this matter his one study, obtaining Buddhist books from the temple and comparing them with Christian books. He soon professed his faith in Christ and joined the Chieng Mai church. As soon as he was known to be a Christian, he was ordered back to his native city. Threatened with death, he said: "If they want to kill me because I worship Christ and not demons, I will let them pierce me." His life was spared in the end, but office, wealth and social position were taken, and he was ignored by all his friends. Later we hear of this aged man starting to walk all the way to Chieng Mai, being too impoverished to command any mode of conveyance. The result of this second visit was the return with him of two native members from the Chieng Mai church to begin work in his native city. Out of this there developed one of our most promising stations; and the whole affair is directly traceable to the patient work of that early missionary who never in this life came to know anything of it.

Lakawn Lampang (Lampang City) was first occupied as a permanent station in 1885 by Dr. and Mrs. Peoples, who established both medical and school work. The Governor gave a fine site for a hospital, and the original building was put up in 1893.

In that same year the country suffered from a terrible famine. Even the seed-rice was consumed, and many sold themselves into slavery. Relief committees were at once formed, and by the aid of money from America the missionaries were able to distribute rice, both for seed and food, and relieve the worst suffering until another harvest could be gathered. Nearly ten thousand dollars was expended in this work of mercy, which did much to open the hearts of the people to Christianity.

The station work is centred in two large compounds on the river about a mile apart. In the southern compound are two missionary homes and the boys' school. Stretching back from this compound is a tract of sixty acres presented by King Chulalongkorn, on which it was hoped to develop an industrial farm. This hope is now being realized in part. Eight miles east rises a beautiful chain of hills, the boundary of the province. On one of the peaks is built a bamboo cottage, to which the missionaries sometimes resort in the hot season for a short rest in the cooler air.

The church, organized in 1880, has grown steadily, and two more churches have been organized. The membership includes a number of scattered families in remote villages, and there is a large field for itinerating work.

A training class is maintained for Lao helpers, and Bible women are employed to teach the women in their homes.

Three Chinese and one Siamese gentlemen of means jointly met the whole expense of adding to the hospital plant a new ward, which was dedicated in February, 1915, the donors naming it "Preeda Ward," which means "Appreciation." This substantial building is intended for the use of high class Asiatic and European patrons, and is well adapted to its purpose.

The town of Prae is about sixty-five miles east of Lakawn Lampang, on the banks of the Yome River, and in the centre of a beautiful and fertile plain, dotted with villages. The population within a radius of fifteen miles is estimated at one hundred thousand. The famine of 1893 was specially severe in this region, and many heard of Christ through the relief work. The first resident missionaries were Dr. and Mrs. Briggs in 1893, followed in 1894 by Rev. and Mrs. Shields. A church was organized, and school and dispensary work begun—all showing good promise.

In 1908, the missionary in charge was compelled by failing health to leave Siam, and furthermore the undermining of the river banks at flood season made the old mission compound untenable. But a fine new site of nearly twenty acres has now been secured, and the station rebuilt. Since the arrival of Rev. and Mrs. Gillies in December, 1911, and Dr. and Mrs. Cort in February, 1912, progress has been very rapid. In 1914, more than one hundred and fifty new members were gathered into the church. Both the medical work and schools also show encouraging progress in numbers and self-support.

Nan is a beautiful walled city on the Nan River, and capital of Nan Province, which has a population of one hundred and fifty thousand. It was visited by Dr. and Mrs. Peoples in 1894, but their permanent occupation was delayed until September, 1895. A vigorous church has been developed, and the city is also an important centre for itinerating, with many out-stations. The Sunday school raises funds to send out one of its members as an evangelist. Each March a Conference for Christian Workers is held, with special reference to the needs of the country Christians.

Since 1914, the general evangelistic work has been in the care of Dr. and Mrs. Peoples. This is the first time in the history of the station that there has been a man free to devote his whole time to evangelistic touring.

Dr. Taylor, in charge of Nan Church, reported forty-four

adults baptized in 1914—threefold more than the previous year.

In January, 1915, the schools had seventy-five boys enrolled, forty of whom were boarders, and fifty-five girls.

Mr. Palmer, Principal of the Boys' School, says: "We are rejoicing in our new brick building, which has a nice assembly room and three class rooms. The acetylene gas plant gives excellent light. When the wings planned for and needed are built, we would not trade our school plant for any other in the mission." The Girls' School was also soon to be housed in a new brick building.

The antiquated wooden structure that now serves as a hospital needs to be replaced with a suitable building. Dr. Beach reports his discovery of the startling prevalence of the hook-worm infection. Examination of more than one hundred and fifty individuals from a wide area in the province showed indications that ninety per cent. of the common people are victims of the malady.

Dr. McGilvary first preached the Gospel at **CHIENGRAI**, Chiengrai (Chienghai) in 1872, beginning those annual tours which, by the blessing of God, resulted in the formal opening of a station in 1897, with Rev. W. C. Dodd, Dr. Denman and their wives, as the first resident missionaries.

This frontier post, one hundred and thirty miles north of Chieng Mai, is essentially an itinerating station. The country trails are difficult from May to September, but all the cool season is utilized for trips by land and water, often to districts never before visited by missionaries. The tours of Dr. McGilvary in 1897 and 1898 among the "Ka Mu" hill tribes living in French territory east of the Cambodian frontier resulted in the formation of a little church. These converts were visited by Lao evangelists, and by Dr. Dodd and others, until the French authorities forbade further visits and even the circulation of papers and leaflets in the Lao dialect. There would probably be no objection, however, to evangelistic work among these Lao, if conducted by a separate mission located entirely within French territory, and by workers who could speak French.

The Chiengrai Church has built a chapel and maintains a flourishing Sunday school. The organization of Chieng Kum Church in September, 1914, makes six churches in this station field, with a present membership of one thousand communicants.

The Kennedy Boys' School, a boarding school for girls, and about one hundred and fifty day pupils enrolled in eight parochial schools, testify to the interest in education at this distant station.

The Overbrook Hospital (a gift from the Gest family of Overbrook, Pennsylvania) is the finest building in the North Siam Mission.

Keng Tung (pronounced Keng Toong), in **KENG TUNG.** British Burma, eleven days' journey north of Chiengrai, was occupied by Dr. and Mrs. Dodd, 1904-08, and a promising work begun, with an organized church and nearly fifty members. The Presbyterian Board has since yielded that territory to the Baptists, but has planned for the opening instead of a new station at Chieng Rung, as soon as funds permit.

Chieng Rung (also called Chieng Hung, **CHIENG RUNG.** pronounced Hoong or Roong) is an important town on the Kong (Cambodian) River, three hundred miles north of Chieng Mai, in South Yunnan, China. This will be the strategic centre for extension of mission work among the eight million unevangelized Lao beyond the frontier of Siam.

SIAM IN THE TWENTIETH CENTURY.

The Government of Siam had an exhibit at the St. Louis Exposition of 1903, and made a still more creditable showing in the Siamese pavilion at the Panama Exposition of 1915.

Since the opening of this twentieth century, railway construction and various other unifying influences have brought the various peoples and missions of Indo-China into closer relations than ever before.

The Siam Council, representing both Presbyterian Mis-

sions, has been established to consult on matters of common concern, with a view to secure closer co-operation and greater efficiency. And when, in 1915, war conditions in Europe brought serious financial embarrassment upon the Swiss Mission to the Lao race in French territory, members of both Presbyterian missions in Siam personally contributed over three hundred ticals for their relief.

A Conference of Christian Workers, held annually since 1905, has done much to inspire and stimulate the Christians there assembled from widely separated fields of work. Of the fifty-two speakers who took assigned parts in the three days' program of the 1914 Conference in Bangkok, thirty-nine were Siamese. A Sino-Chinese, Koo Kim Heng, was chosen to preside as chairman, and under his efficient leadership the meeting was a great success.

It is expected that by 1917 all our existing mission stations in Siam will be linked together by railway and motor lines, extending from Chiang Mai in the far north to Taptieng in the extreme south.

The South Siam Mission has now (July, 1915) **STATISTICS** five principal stations, with forty-eight Ameri-
OF GROWTH. can missionaries; and North Siam, five principal stations, with fifty-seven missionaries—one hundred and five in all, including some on furlough. The 1914 reports showed for the Presbytery of Siam, thirteen organized churches, with 819 communicants and 936 pupils in thirteen Sunday schools; for North Lao Presbytery, twenty-eight organized churches, with 6,934 communicants and 6,588 pupils in eighty Sunday schools. During the past three years, 1912-14 inclusive, 3,830 new members have been gathered into the Church, the average each year thus equaling the whole number gained in the first half century, 1840-90.

The number of pupils, in round numbers, had in 1914 increased to 1,500 boys and 900 girls in fifty mission schools. Of these, one-fourth were boarders, and 150 pupils joined the Church within the year. The total school revenues in Siam were, in United States money, \$25,000; and medical revenues, \$31,500.

Three schools in North Siam and seven in South Siam were fully self-supporting.

Of the eighteen Montons (Provinces) in the Kingdom of Siam, seven only now have any resident Protestant missionary. **CLAIMS OF SIAM.** Seven others can be worked more or less by extended tours. But the four provinces to the east, approximately equal in area and population to the whole State of Michigan (over 60,000 square miles and 2,530,000 souls), are still unevangelized, and so distant as to be practically inaccessible from any existing station.

To meet the urgent need of this region, the missions are anxious to establish a station at Korat, and probably another at Roy Ett, capital of the province next beyond. Both missions recently approved the offer of two experienced missionaries to pioneer this work as soon as feasible, though it cannot be undertaken with the present force. As Dr. Arthur Brown reported so long ago as 1902: "Korat, 750 feet above sea level, is a wholly independent centre, terminus of a railway which gives it direct communication with Bangkok, one hundred and sixty-three miles distant. When we occupy Korat, our work will touch all the important centres in Siam."

"In North Siam there is a general expectation of another Buddha, Ahreya Mettai. These people, hungry for truth that satisfies and longing for light, are awaiting the coming of the promised Messiah of Buddhism. Never has the Christian missionary had a better opportunity to take tactful advantage of a national belief to present the Gospel of Christ."

"In spite of obstacles, Siam and Lao are among our most promising mission fields. There are notable advantages in the openness of the entire country, the good-will of all classes, the willingness of high officials to send their children to our schools, the frankly expressed gratitude of the King and his Ministers for the services the missionaries have rendered to Siam, and the comparative absence of that bitter poverty which so oppresses the traveler in India. Then there is no caste, no ancestral worship, no child marriage, no shutting up of women in inaccessible zenanas."

Nor should we forget that this extensive field, peopled by the Tai race, has, in the Providence of God, been committed to our Presbyterian Church, though but a small part has yet been occupied, so that for this our special field we alone must bear the grave responsibility.

The favor of princes is proverbially uncertain. Political complications may some day close against us the doors that now stand so invitingly open. The revival of interest in historic Buddhism may end in transforming easy tolerance into active antagonism. We can scarcely expect that the present remarkable freedom from external obstacles will always continue, should we neglect our present opportunity.

MISSIONARIES IN SIAM, 1840-1915.

* Died while connected with the Mission. Dates, term of service in the field.

1 Signifies reappointed; 2 transferred; 3 service in both Missions.

For the list of missionaries at each station, consult the current *Year Book*.

South Siam.

- ² Anderson, Miss Arabella
F. (Mrs. Henry Noyes,
China)1872-1876
Armstrong, Rev. Harry.1901-1902
Armstrong, Mrs.1901-1902
Arthur, Rev. R.1871-1873
Arthur, Mrs.1871-1873
Bates, Miss Elsie (Mrs.
Vernon Kellett)1891-1898
Berger, Rev. Christian.1888-1890
Berger, Mrs. (Miss
Van Eman)1887-1890
*Bissell, Miss Edna....1899-1906
Blount, Miss Bertha....1908-
*Boon-Itt, Rev. Boon....1893-1903
Boon-Itt, Mrs. Kim
Hawk1897-1903
² Boyd, Harry, M. D.
(China)1901-1902
² Boyd, Mrs. (China)...1901-1902
Buell, Rev. William....1840-1844
Buell, Mrs.1840-1844
Bulkley, Lucius, M. D..1905-
Bulkley, Mrs. (Miss E.
Bruner)1903-
Bush, Rev. Stephen....1849-1852
*Bush, Mrs.1849-1851
Caldwell, Mr. Albert...1909-1912
Caldwell, Mrs.1909-1912
Carden, Rev. Patrick...1866-1868
Carden, Mrs.1866-1868
² Carrington, Rev. John,
D. D. (Bible Society) 1869-1875
Carrington, Mrs.1869-1875
Christensen, Miss J....1911-
Coffman, Miss Sarah...1874-1882
³ Cole, Miss Edna S....1879-
Conybeare, Mr. Samuel.1909-1911
Conybeare, Mrs.1909-1911
¹ Cooper, Rev. Willard..1886-
Cooper, Mrs. Nettie
Sayers1886-1887
Cooper, Mrs. (Miss S.
E. Parker)1890-
Cooper, Miss Larissa J..1890-
Cort, Miss Mary.....1874-1891
Cross, Mrs. Samuel
(Miss Linnell)1882-1885
Culbertson, Rev. John..1871-1881
Culbertson, Mrs. (Miss
Belle Caldwell)1878-1891
² Dickey, Miss Elizabeth
(China)1871-1873
Dunlap, Rev. E., D. D...1875-
Dunlap, Mrs. Emma...1875-
Dunlap, Rev. J., D. D...1888-
Dunlap, Mrs. (Miss
Mary Stoaks)1888-
Eakin, Rev. John, D.D..1888-
*Eakin, Mrs. (Miss
Laura Olmstead) ...1880-1896
Eakin, Mrs. (Mrs.
Lyman, 1896)1899-
Eakin, Miss Elizabeth..1891-1901
Eakin, Rev. Paul.....1913-
Eakin, Miss Ruth.....1914-
Eckels, Rev. Charles...1888-
Eckels, Mrs. (Miss M.
Galt)1891-
Ellinwood, Miss Alice..1911-
¹ Franklin, Rev. Robert..1902-
¹ Franklin, Mrs.1902-
Fuller, Rev. Graham...1915-
Fuller, Mrs.1915-
Galt, Miss Annabel...1891-
George, Rev. Samuel C.1862-1873

- George, Mrs.1862-1873
 Grimstead, Miss S. D...1874-1877
² Hamilton, Guy, M. D.
 (China)1899-1901
² Hamilton, Mrs. (China).1899-1901
 Hartwell, Miss Mary...1879-1884
 Hays, T. H., M. D....1886-1891
 Hays, Mrs. (Miss J.
 Nielson)1884-1890
 House, Rev. S., M. D...1847-1876
 House, Mrs. Harriet N. 1856-1876
 Jones, Rev. Robert C...1899-
 Jones, Mrs. Jessie Magill 1899-
 Lee, William, M. D...1890-1891
 Lee, Mrs.1890-1891
^{*} Lyman, Rev. F. L....1896-1897
 Mattoon, Rev. Stephen. 1847-1865
^{*} Mattoon, Mrs.1847-1864
² McCauley, Rev. J. M.
 (Japan)1878-1880
² McCauley, Mrs. (Japan) 1878-1886
 McClelland, Rev. Chas..1880-1882
 McClelland, Mrs.1880-1882
 McClure, Rev. W., D.D. 1886-
 McClure, Mrs. (Miss M.
 J. Henderson)1886-
^{*} McClure, Mr. Arthur..1912-1915
 McClure, Miss Helen...1914-
 McCord, Miss Margaret.1905-
 McDaniel, Edward, M.D. 1903-
 McDaniel, Mrs.1903-
 McDonald, Rev. N., D.D. 1860-1886
 McDonald, Mrs.1860-1884
 McDonald, Miss Hattie.1879-1882
 McDonald, Miss Mary.1881-1886
 McFarland, Rev. Samuel
 D. D.1860-1878
 McFarland, Mrs.1860-1878
 McKee, Rev. Archie...1899-1901
 McKee, Mrs.1899-1901
^{*} McLaren, Rev. Charles.1882-1883
 Mercer, Miss Bertha...1912-
 Moeller, Miss Beatrice.1912-
 Moody, Rev. Hugh....1905-1907
 Moody, Mrs.1905-1907
 Morse, Rev. Andrew...1856-1857
 Morse, Mrs.1856-1857
^{*} Odell, Mr. John.....1863-1864
 Paddock, Benj., M. D..1888-1890
 Post, Rev. Richard....1902-
 Post, Mrs.1902-
 Ricketts, Miss Annie
 (Mrs. Chas. Barley).1893-1895
 Shellman, Carl, M. D..1906-
 Shellman, Mrs.1906-
^{*} Small, Miss Jennie....1886-1891
 Snyder, Rev. Frank....1890-
 Snyder, Mrs.1890-
 Spilman, Mr. Edward..1909-
 Spilman, Mrs.1912-
 Steele, Mr. Clarence...1911-
 Steele, Mrs.1911-
 Stewart, Rev. Herbert.1910-
 Stewart, Mrs.1910-
² Sturge, Ernest, M. D.
 (San Francisco)1880-1885
² Sturge, Mrs. (San
 Francisco)1881-1885
 Swart, William, M. D...1898-1913
^{*} Swart, Mrs.1898-1901
 Swart, Mrs.1905-1913
^{*} Thompson, James, M.D. 1886-1898
 Thompson, Mrs.1886-1893
 Toy, Walter, M. D....1891-1905
^{*} Toy, Mrs.1891-1905
 Van Dyke, Rev. James.1869-1886
 Van Dyke, Mrs.1869-1883
 Van Metre, Paul, M. D. 1913-
 Van Metre, Mrs.1913-
 Wachter, Rev. E., M.D..1884-
 Wachter, Mrs. (Mrs.
 McLaren)1882-
 Walker, Chas., M. D...1904-1913
^{*} Walker, Mrs.1904-1906
 Walker, Mrs. Winnett..1911-1913
^{*} Wilson, Maria (Mrs.
 Jonathan)1858-1860

North Siam.

- Bachtell, Rev. Ray.....1911-
 *Bachtell, Mrs. (Miss Campbell)1910-1915
 Barrett, Rev. A. P.....1904-1907
 Barrett, Mrs.1904-1907
 Beach, William, M. D..1912-
 Beach, Mrs.1912-
 Beebe, Rev. Lyle.....1908-
 *Beebe, Mrs.1911-1913
 Briggs, Wm., M. D.....1890-
 *Briggs, Mrs.1890-1891
 Briggs, Mrs.1892-
 Brunner, Miss Hazel...1912-
 Buck, Miss Edith.....1903-
¹Callender, Rev. Chas...1896-
¹Callender, Mrs. Chas...1896-
 *Campbell, Miss Mary...1879-1881
 Campbell, Rev.H., D.D. 1894-
 Campbell, Mrs. Sarah..1894-
 Carothers, Miss Eliz....1904-1910
 Cary, A. M., M. D.....1886-1888
 *Cary, Mrs.1886-1887
 Cheek, Marion, M. D...1875-1886
 Cheek, Mrs. Sarah B..1875-1883
 Collins, Rev. David....1886-
 Collins, Mrs.1886-
 Cornell, Howard, M.D..1903-1904
 Cornell, Mrs.1903-1904
 Cort, Edwin, M.D.....1908-
 Cort, Mrs. (Miss Mabel Gilson)1904-
 Crooks, Charles, M.D...1904-
 Crooks, Mrs.1904-
 Curtis, Rev. L. H.....1895-1899
 Curtis, Mrs. Lilian....1895-1899
 Denman, Rev. C., M.D..1894-1906
 Denman, Mrs.1894-1906
 Dodd, Rev. Wm., D.D.1886-
 Dodd, Mrs. (Miss Belle Eakin)1888-
 *Fleeson, Miss Kate....1888-1905
 Freeman, Rev. John H..1894-
³Freeman, Mrs. (Miss Emma Hitchcock) ..1892-
 Ghormley, Miss Hattie.1895-1899
 Gillies, Rev. Roderick..1902-
 Gillies, Mrs. (Miss M. A. McGilvary)1891-
 Griffin, Miss Isabella...1882-1903
 Hansen, Carl, M. D....1895-1908
 Hansen, Mrs.1895-1907
 Harris, Rev. William...1895-
 Harris, Mrs. (Miss C. H. McGilvary)1889-
 Hartzell, Rev. Jacob...1912-
 Hartzell, Mrs.1912-
 Hatch, Miss Julia.....1894-1903
²Hearst, Rev. J. (Japan) 1882-1883
²Hearst, Mrs. (Japan)..1882-1883
²Irwin, Rev. Robert (Bible Society)1890-1905
 Irwin, Mrs. (Mary Bowman, M. D.)....1895-1905
 Irwin, Miss Alta.....1915-
 Lyon, William, M.D...1912-
 Lyon, Mrs.1912-
 MacCluer, Rev. Donald.1910-1911
 MacCluer, Mrs. S. C...1910-1911
 MacKay, Rev. C. A....1902-1904
 *MacKay, Mrs.1902-1903
 Martin, Rev. Chalmers, D. D.1884-1886
 Martin, Mrs.1884-1885
 Mason, Claude, M.D...1906-
 Mason, Mrs.1906-
 Maxwell, Miss Maud..1914-
 *³McGilvary, Rev. Dan., D. D.1858-1911
³McGilvary, Mrs. S. B..1860-
 McGilvary, Rev. Evander 1891-1894
 McGilvary, Mrs.1891-1894
 McKean, James, M.D...1889-
 McKean, Mrs.1889-
 McKean, Miss Kate....1912-
 McMullin, Mr. Arthur..1912-
 Niederhauser, Miss M..1915-
 Palmer, Rev. Marion..1906-
 Palmer, Mrs.1906-

- Park, Rev. David.....1899-1908
 Park, Mrs.1899-1908
 Park, Charles, M.D....1913-
 Park, Mrs. (Miss
 Marie Collins)1910-
 Peoples, Rev. S., M.D...1882-
 Peoples, Mrs. (Miss
 Sarah Wirt)1882-
 *Phraner, Rev. Stanley..1890-1895
 *Phraner, Mrs. Stanley.1890-1891
 Phraner, Mrs. (Miss E.
 Westervelt)1884-1895
 Preston, Mr. Newell...1914-
 Preston, Mrs.1914-
 Reid, Mr. Henry.....1911-
 Reid, Mrs. (Miss A.
 Burr)1912-
 Shields, Rev. William..1894-1903
 Shields, Mrs.1894-1900
 Starling, Miss Lucy....1909-
 Taylor, Rev. H., D.D...1888-
 Taylor, Mrs.1888-
 Thomas, Rev.J.S., M.D. 1894-1903
 Thomas, Mrs.1894-1903
 Van Vranken, Miss E..1906-
 Vincent, Rev. Howell..1903-
 Vincent, Mrs.1903-
 Vrooman, Chas., M.D...1871-1873
²Waite, Rev. J. (China)..1899-1901
²Waite, Mrs. (China)...1899-1901
²Waite, Rev. A.(China)..1899-1901
²Warner, Miss Antoin-
 ette (Japan)1882-1885
 White, Rev. Henry....1902-
 White, Mrs.1902-
^{*3}Wilson, Rev. J., D.D..1858-1911
^{*3}Wilson, Mrs. Kate...1866-1876
 Wilson, Miss Margaret.1895-1907
²Wishard, Miss Florence
 (Mrs. Albert Fulton,
 of China)1882-1883
 Worthington, Miss H...1913-
 Yates, Rev. William....1909-1913

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NOTE.—The above list has been carefully selected, after wide reading, with a view to include only publications of real value. But for busy people who cannot read all, the compiler specially recommends the works listed above the line, as up to date and important.

